

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1856.

WHAT MANNER OF SPIRIT ARE WE OF?

HAS THE CAUSE OF FOREIGN MISSIONS taken hold of the heart of the Church?—or to come down more closely to individual experience, we ask, has the cause of Foreign Missions taken hold of your heart and mine, my Christian friend and brother?

Does the command of the Master, “Go ye into all the world and preach the Gospel to every creature,” present itself to our mind and heart as an injunction which must be obeyed—as a divine statute which must not be gainsayed nor set aside; those “marching orders,” as one has called them, of the great Captain of our salvation; are we *striving—laboring, praying, giving*—in efforts to have them carried into execution? Some of us are leaders of portions of the army of Emmanuel; have we with holy faithfulness declared to them what they are to do—where battles are to be fought and won for the King whom we profess to serve? Are we laying out before them plans of attack by which the strongholds of Satan are to be conquered, and the banner of the gospel lifted up? Are we cheering them on with the unfailing promises of God that the heathen shall be given to Jesus as his inheritance, and the uttermost parts of the earth for his possession?

Do we really believe those promises?—and when we pray that His kingdom may spread from shore to shore, have we any faith in the accomplishment of such a work? Is it not true that, for lack of such faith, our prayers are, to a great extent, without energy, without life, without real, heartfelt earnestness? Do we not take hold of this subject with a feeble grasp? Alas, alas! we are verily guilty in the sight of God of lukewarmness, and an utter want of a just appreciation of the importance of this work, and of our duty and obligations—nay, of our privileges concerning it.

We give in this connection the following extract from a recent missionary publication, finding no language of our own more suitable by which to set forth the lessons which it teaches:

“We are making slow progress in conquering the nations for Jesus, our King, but no wonder, since it is but yesterday that we undertook the enterprise—a large mass of our churches are still standing aloof from it, and few as yet have enlisted in it with a zeal proportioned to its magnitude, and the holy grandeur of its eternal results. God has done wonderful things for us already, compared with our lack of prayer and effort in this great work, warranting us in the belief that the conquests of Zion will far surpass all expectation, when all our people shall come to feel that the “silver and the gold are the Lord’s,” and when the language of every heart will be, “Lord, here am I, and all that thou hast given me, dispose of me and it, as Thou wilt.” The promises of God, the providences of God, the recent progress of the Church, signs more numerous than we have time to exhibit, all indicate that the day is rapidly approaching when the Church shall be fully aroused to its work. Nothing is needed to produce this result but the habitual and prayerful contemplation of those glorious and powerful motives which God has set before us so clearly in the Gospel of His Son.

Christian brother, Christian sister, do you give nothing, or but a pittance, to extend the kingdom of Christ over all the earth? Think what the enterprise is which you are called

on to aid. It is the noblest that has ever enlisted the energies of man. The Son of God left heaven to undertake it. He commenced it personally while on earth, and graciously, to honor and bless us, committed it to His followers to be carried forward under His guidance, through each successive age, until its final consummation. Do you believe the words of the Lord Jesus, when He said, "It is more blessed to give than to receive?" Have you cultivated His spirit and imitated His conduct enough to find by your own experience that His words are true? Have you yet learned to enjoy giving more than receiving? You may do it, or the language of our Saviour is delusive.

Do you believe with the inspired Apostle that liberality in giving is one of the graces of the Holy Spirit, for which you should pray, and which you should cultivate by constant exercise? (See 2 Cor. viii : 7.)

Do you believe that God has indeed declared that "he who soweth sparingly, shall reap also sparingly?" And do you act as if you believed Him to be faithful to this declaration? Would you desire Him to make the degree of your liberality in giving the blessings of His Gospel to the heathen the measure of the worldly prosperity for which you ask Him? He approved the conduct of those Macedonian disciples who gave, as the Apostle tells us, "beyond their power," (2 Cor. vii. 3,) and the conduct of the poor widow who expressed her gratitude to Him, and her desire to share in His service, by casting into His treasury all her living—and do you think it possible that He would *frown upon you*, if you follow their example? Do you feel afraid that God will permit your zeal for His glory and the salvation of a perishing world to bring upon you loss and damage? Do you think that, in contributing of your means to spread the glory of your Divine Master, you are in any danger of doing for Him more than He is able or willing to repay? Did you ever ponder over those marvellous words: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake

and the Gospel's, but he shall receive a hundred fold now in this time, houses and brethren," &c., (Mark x. 29). Can you interpret this language in any way so as to make it mean less than that *even in this world* the Lord will more than *compensate you for all your sacrifices* in His blessed service and to spread His precious Gospel?

Are you willing to work for your Saviour? Will you not only yourself give, but be bold in behalf of Christ, to speak to others, your brothers, and sisters your neighbors and friends, and oblige all to aid?"

ATHENS.

THE following interesting extracts of a letter lately received from Mrs. Hill, at Athens, have been sent to us by one of our correspondents. We publish them because the Church needs to be occasionally reminded of the patient, quiet labors, which are so unobtrusively telling upon the character of the females of Greece.

Mrs. Hill alludes to the happy result of a journey for which the Committee gave leave of absence, and friends of our Greek Mission furnished the means:—

Mr. Hill and I are both deeply sensible of the kindness of those Christian friends, who so liberally contributed toward affording us this necessary recreation. Fourteen years passed in a continued routine of labor, have indeed affected the powers of both of us; but we should not have thought of requesting any recreation on this account; but Mr. Hill's long illness of three months, made some change absolutely necessary for him; and I am happy to be able to say that he returned perfectly restored, and has had no interruption to his duties since. We recommenced our regular duties at the usual time, the middle of September, and found them if possible more than ever interesting to us; for we had learned, by personal observation, the advantages afforded us in Greece of giving evangelical instruction, and could not but contrast our freedom in this respect, with the almost insurmountable difficulties which oppose the dissemination of truth throughout the whole continent of Europe. Religion is every where at the lowest ebb, the spiritual condition of the common people most deplorable. There is no perceptible difference, in this respect, in

the nominally Protestant States, from those where the Roman Church exerts its influence. The absence of simple Bible Christianity is every where apparent, and had it not been for the assurance we received from those laboring in these dark regions, that there was an under current where evangelical truth was at work, soon to be made perceptible by the political revolutions, which are to precede the latter day glory of the Church, our lamentation at what we saw would have been like that of the prophet of old in the darkest period of the Jewish Church. Under the influence of what we had seen during our absence, it was with no small degree of pleasure we met our assembled school, comprising more than three hundred pupils, (the greater portion of whom could read), every one of those with the Bible in their hands, receiving the same kind of instruction as would be given them in Bible and Sunday School classes in those countries where these valuable means of religious teaching abound.

The Greek Church contrasts favorably with the Roman Church in this respect, especially, that

As the withholding the Scriptures from the people is the crying sin of the Roman Church, the probabilities of a reformation would naturally be in favor of the Greek Church, which, on the contrary, recommends the study of the Scriptures to her members, and thousands of whom we have taught to read them. The religious instruction in our Mission School is altogether biblical. Whenever, during the long period of our Missionary operations, and which have been at times of a very extensive character, the Catechism has been used, it has been because, for the most part, it contains a pure and comprehensive body of Divinity suited to those of more advanced age, and where the subjects of difference between us could be tested by the Scriptures, with which, by this time, they had become familiar. Our schools are looked upon by the Greeks themselves, as models of Christian virtue, and they are constantly held up as an example for their own to imitate. It is this character, and this alone, upon which they depend. And we cannot but daily acknowledge the goodness of God, in having enabled such weak instruments to promote His glory in maintaining so high a standard among this people.

In the next extract, Mrs. Hill refers to the Beneficiaries of the "Bread Fund"—a Fund which, for many years past, has furnished our missionaries the opportunity of extending their charitable labors beyond the ordinary class of scholars. The benefactors of this Fund have enabled many a poor girl to receive an education, in the meanwhile supporting those who were dependent on her labor.

Many of this class (although I do not know how many), have become teachers; for such Beneficiaries of the Bread Fund, as were suited for this office, after they had acquired all that we had the means to teach them, went to the National School to finish their preparation, while we retained such as were suited to our work. I know of two who, during the last year, have obtained situations; one has been appointed by the Government to a school in the Peloponnesus, and the other has gone to Constantinople as private governess to a rich family. Others, who were Beneficiaries in former years, are continually making their appearance. Some have been long absent from Athens, as was the case with one who came to see me a few months since, and had now returned to enter a public Institution. A volume might be written respecting the various members of this interesting Fund. Some of those who were formerly Beneficiaries of the Bread Fund are now to be found among the most respectable classes of society. I will instance one, who, in 1834, was the occupant of a miserable room, the floor of which was the bare ground, the furniture a few old boards, upon which the beds were spread at night, which served them for seats in the day. Now, I am received in a comfortable two story house, furnished with neatness and elegance from top to bottom. This is the property of her husband, who is a lawyer of the first respectability. Another married a judge, was received at Court,—a truly Christian woman. Her influence over her husband erected a family altar in their house, and led him to such an investigation of the Scriptures, as has made him a Christian indeed. We watched the gradual approach of that insidious disease, which, within a little more than two years, laid her in the grave; we received her last farewell, assured that she had entered into “the rest that remaineth for the people of God.” We have attended the dying beds of other Beneficiaries in the humblest walks of life; one resting her head on her Bible, from which she had drawn all her consolation during years of poverty and disease; the other blessing those with her latest breath, who had made her understand the benefits of that salvation purchased for her by Him, “who, though rich, yet for our sakes became poor.”

We are quite satisfied with the unostentatious course our work is pursuing. And when we shall have passed away, its “record will be on high,” in the welcome which will be given us by those who have entered into the joy of their Lord, before us. And we shall take care that all with whom we have to do, will be left “without excuse,” if they are not in the enjoyment of the same happiness.

AFRICA.

IN the February No. of the Spirit of Missions, we gave an account of a Missionary Convocation held at Cape Palmas, with reports from Missionaries and Missionary Teachers.

We subjoin some remarks of Bishop Payne, having reference to the delightful spirit which pervaded that meeting, and the encouraging aspect of our Missions in Africa, particularly in relation to the more energetic efforts of *native* ministers and teachers.

“Until lately, the foreign missionaries, while permitted to admit a goodly number from the schools, to baptism, had to mourn a sad want of zeal in the service of God, and especially of efforts for the conversion of their people.

The services of the Convocation showed that a new spirit had now at last, through God’s blessing, possessed our native brethren. At length they seemed to realize the *gospel of salvation* had come to them, was committed to them—committed to them for their people, and it would be *woe unto them* if they withheld the treasure.

Most cheering was it to see native ministers, catechists, and teachers standing up, and in their own language, with words far more effective than any expressed in the reports, exhorting one another, by their obligations to the Saviour who died for them, by the sufferings of foreign missionaries, and by their relations to the perishing people around them, to labor for their salvation.

Most affecting was it to hear them confessing their sense of utter inability to do anything of themselves, and, after the Saviour’s example, who passed a whole night in prayer to God, urging each other by earnest and continued supplications, to seek the grace which they needed.

And, more blessed than all, was it, after spending *four and a half hours* in a missionary meeting—hours flying so delightfully that they seemed but moments—to hear from the house in which they were staying, at a late hour of the night, the voice of thanksgiving and prayer, rising to the throne of grace.

Years of toil and suffering were all compensated in that moment. Here was a company of Grebo, and Babo, and Plabo Christian teachers, catechists and ministers, deeply influenced by the grace of God themselves, and burning to communicate that grace to others. And as they were dismissed at the close of the memorable missionary meeting, with 'go then, in this your strength, to do your Master's work,' the conviction was strong, that the present grace was a sure earnest of the future faithful service, and the future blessing."

Extract from a Letter from Bishop Payne, dated Cavalla, near Cape Palmas, December 28th, 1855.

"The 'Cora' arrived at Cape Palmas two days since, bringing yours of October. She reports the Mendi as at Bassa Cove, on the way down, and as we shall hope to receive dispatches from you by this vessel, and the Cora returns to the United States via Rio, this communication will be brief.

We are very much obliged to you for sending us the account of the meeting of the Board of Missions; and the more as it gives us a much more encouraging aspect of the financial prospects of your Committee than we had anticipated. Indeed, we cannot but feel animated by the stirring appeals, and the answers to those appeals, at the meeting of the Board of Missions; and cannot but hope that the enlargement of spirit attendant and consequent upon such demonstrations, will go far toward relieving your Committee of embarrassment, and enabling us here to go on in that enlargement of operations to which God so evidently calls us.

Never, since God brought us to this land, had we so much encouragement here, as reports by the 'General Pierce,' and those sent herewith, will show. Never before were so many added to the Church; never so many inquiring the way of salvation. Verily, we are not straitened *in* our work, if, through the selfishness of those to whom we should look for support, we are straitened *about* it. Still, wave after wave of affliction comes upon us, to prove that it is God alone who keeps us in the troubled sea."

The Church of the Epiphany.

Speaking of this, the Bishop says :

“ This is still unfinished, and we are still worshipping in our old Chapel, in town, though we fear it may fall down upon us at any moment. I am now about to draw a draft, for plank to floor it, from the fund which you report is placed at my disposal ; and then we must use it unplastered and unpewed until God inclines good people to enable us to finish it. In *seven years* from the time the corner-stone was laid, we may, perhaps, get it finished. The Methodists, during the present year, have commenced and finished a stone church at Cape Palmas, at a cost of eight or ten thousand dollars.

Rev. H. R. Scott.

The last number of the Spirit of Missions mentioned that the Rev. Mr. Scott, owing to the failure of his health, had been obliged to leave, for a while, the scene of his labors in Africa. He and Mrs. Scott arrived in this country a few weeks since, much improved by the voyage. During his stay in this country he hopes to be of service to the Mission, by pressing its claims where opportunity may offer.

We have the following interesting letter from him, written on board the vessel in which he came :—

LETTER FROM REV. H. R. SCOTT.

BARQUE “ CAVALIER,” April 7th, 1856.

REV. AND DEAR SIR :—Instead of sending you a copy of my journal, I will give you a brief account of my labors, for the past few months, in the form of a letter.

In my last journal, I spoke of a work of grace which had begun among the heathen at Cape Palmas. Since then, it has been my privilege to baptize three native converts—an old man and woman, and Dudley Tyng, one of the boys in the boarding-school at Hoffman station—and to receive a young woman into the church, who was once connected with the mission of the American Board.

The old woman had been, until a few months since, a *demon woman*—one of a class of people who profess to foresee future events, and to be able to protect their people from evils, with which they may be threatened, and to give them success in all of their undertakings, by means of

greegrees which they manufacture for them. Until a few months since, old *Mlede* (for so she is called), was ignorant of the way of salvation. When she heard the Gospel she was convicted of sin, and began at once to inquire what she must do to be saved. She soon saw that it was her duty to renounce her lying practices, and give up her *greegrees*. To do this, required, in her case, more sacrifice than the followers of Jesus are often called to endure. She was very old and nearly blind, and there seemed to her no way of being supported, when her lucrative profession should be abandoned—her friends being very much opposed to her taking the step, and consequently little disposed to contribute to her support,—and from the most of her people she could expect little besides reproach and ridicule. Nor could she be free from the fear of poison, at the hands of those who had been associated with her in her lying practices.

Through the power of God she was enabled, after a short and trying struggle, to leave all and follow Jesus. Since her baptism, she has walked as a consistent disciple, rejoicing more and more in the blessed truths of the Gospel.

Besides these evidences of the Lord's presence, we have been greatly encouraged by an apparently growing interest in spiritual things among the natives, especially among a number of young men, who have been for some months members of our night school. They have learned to read and sing, and are accustomed to join with reverence and apparent seriousness, in the responses and prayers of our Church.

Could our friends in America visit our native chapel on Sunday afternoon, and hear the praises of our Lord and Saviour sung by these heathen young men, and see the deep interest they manifest in all the services, and the eagerness with which they listen to the preaching of the Word, their hearts would rejoice, and they would be stimulated to labor more earnestly than ever, in making known the way of salvation to these benighted people.

We have good reason to hope that several of these young men will soon come forth on the Lord's side; and pray that the day may not be distant when many of their people will follow in their footsteps. Our services continue to be well attended, and among all classes there seems to be a growing feeling in favor of Christianity.

At St. Mark's Church, while we have seen recently but little to give us special encouragement, we have been gratified by seeing a gradual increase in our congregation, and a growing interest in our services. The Sunday Schools are well attended, and our monthly missionary meetings are better attended than formerly, and, we trust, are not without benefit to our people.

The Orphan Asylum, after many delays from the want of building materials, is now in full operation. From July until November, Mrs.

Scott taught the orphan girls in a day school. On the 19th of that month they moved into the building. In addition to the sixteen orphans, she has taught about the same number of day scholars. Several of these are young women, but the majority are quite young children. The first public examination was held a few days before Christmas.

I need not say that it was with deep regret we felt compelled to leave at this interesting period; but we have the satisfaction of knowing that things will be properly conducted until our return.

I remain very truly yours.

LETTER FROM REV. C. C. HOFFMAN.

THE following letter, although not of very recent date, is interesting, in view of the light which it throws upon "Life in Africa":

ROCKTOWN, Aug. 2, 1855.

A serious quarrel arose to-day between the people of adjoining towns at this place, in relation to the killing of a cow, seized by the soldiers of one town, and claimed by the people of the other. About noon, I received a message that I should hasten and endeavor to settle the difficulty; that the people were preparing for war, and had already commenced fighting. Accompanied by a native Christian youth, I went towards the place, and, standing on the bank of a small stream, beheld on the other side about two hundred people, talking most fiercely, brandishing their cutlasses, and under the highest state of excitement. As the stream was too deep for me to cross, and I doubted whether my presence would avail to settle so serious a difficulty, I turned to go back, when I was followed by a Christian youth, who begged me to return, assuring me that I could effect a reconciliation.

Having crossed the river on the back of a native, I was carried in the thickest of the melee, and then perceived for the first time the cow in dispute, over which the people were fighting, each party endeavoring to gain possession of it. One man would strive to hold its head and others its legs, while their angry voices were deafening. Separate groups were talking fiercely at each other; while women, filled with fear, were earnestly trying to get possession of the guns and cutlasses of the men, to prevent bloodshed.

As parties were about equally divided, and there was no likelihood of settlement of the matter otherwise than by force, on the suggestion of one of our Christian youth, and with the consent of some of the head men, I endeavored, as a neutral party, to take possession of the creature; and, again mounting the shoulders of a man, was carried into the midst of the affray, and succeeded in standing upon the cow. After five or

ten minutes, some degree of quiet was gained, and the people consented that she should be carried to a piece of ground between their towns and the difficulty should be settled in a general palaver. Here the poor beast, still living, though terribly cut and bruised, was taken, while the people dispersed to their towns. In about an hour the town drum beat, and I sent and called the head men and townspeople, who assembled to the number of about one hundred and fifty. One of the old men first rose, and laid a staff upon a flat rock, around which the people were assembled; then a venerable old native went forward, and, taking the staff, made a salutation to the people, and inquired the cause of the palaver; leaving the staff, he returned to his seat. One of the soldiers now stepped forward, seized the staff, and, making his salutation, gave an account of the matter.

Both parties had their advocates, and each man as he spoke took the staff, which he held until he finished speaking, making also on commencing a salutation, "Batio, batio," which is something to the effect of "Hear ye," "Give heed."

It was particularly interesting to observe the part that one of our Christian youth took in this matter—the one who called me to cross the river. On the beach, with all earnestness and zeal, he dissuaded his people from fighting; how he counseled, though a youth!—he stood forth, and with great energy expostulated with his people. None seemed to speak with more force—none seemed to command more attention than he. Nor was he ashamed or afraid to tell them that this difficulty grew out of their wicked passions and foolish superstitions. I refrained from taking any other part in this palaver, save to assure the people of my friendship for both parties, my desire to restore peace, and advised to mutual concessions; and I was glad to seize the opportunity of speaking a few words, as they were able to hear them, for God and His truth.

The difficulty was, after an hour's discussion, finally settled by a townsman of those who had seized the cow paying three bullocks to the people of the other town.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. V.

UNDER the head of intelligence in the last number of the Spirit of Missions, we mentioned the receipt of an interesting account of the School under the charge of Miss Catherine Jones. This account we now give:—

JOURNAL OF C. J.

SHANGHAI, CHINA, Feb. 4th, 1856.

REV. AND DEAR SIR:—The time has arrived for me to redeem my promise of giving some account of my interesting charge, the Leesburgh Day School. The 26th of February, 1855, which was the close of the great festival of the Chinese New Year, this school went into operation. I had rented the Guest Hall, or largest and principal apartment of a new house, built by Nee-Boo-Boo, the old woman who went with Mrs. Boone to the United States, and whose acquaintance you may have made while there. She declared herself a firm believer of the Christian doctrine, and therefore desirous of having a school established in her house. I am sorry to say her very godless life was little in accordance with her loud professions, but her room was altogether the most suitable I could procure for my purpose, and her aid in getting scholars a matter not to be disregarded. She proudly called it Nee-Boo's school, and scoured the country most diligently for scholars, until the number was complete.

I applied to my own teacher to provide one for the school, which he very readily undertook to do. He requested me, if I thought of employing a woman, to try his wife. I was much pleased with this proposition. He had been my teacher for two years and a half, and seemed to possess so many good qualities, that I had long much desired to see some fruits of that knowledge of God's Word which he had necessarily acquired in teaching me. If I employed his wife, he must teach and assist her, and who could tell but God would be pleased to bless, both to husband and wife, this mutual study of His Word. There were also many other reasons to make such an arrangement desirable. Accordingly at the first convenient opportunity, I visited her at her own house. She has since then told me she was 26 years old, but I should have taken her for 18. She was very prepossessing in appearance and manners, combining gentle womanly dignity with almost girlish vivacity and simplicity. My mind was very soon made up to give her a trial, for I felt assured she possessed the power to win the love, and command the respect of her little flock. She made no pretensions to any great literary attainments. In her childhood she had been taught to read and to write, and though she had not had much occasion, of late years, to exercise these accomplishments, she thought, with the Sen-Sang's assistance, she would be able to teach a little school all they would be capable of learning for some time. I was quite of her opinion, so our school room was fitted up, and arrangements were made to open the school the tenth day of the first month.

School Opened.

At the time appointed, in company with the Rev. Mr. Wong, I repaired to the school, where I found old Nee-Boo-Boo, and my youthful-looking

teacher, together with twenty rather wild-looking little girls assembled. Quite a crowd of neighbors collected at the door and window to witness our proceedings.

The Rev. Mr. Wong explained to them the object of establishing the school. He read to them from St. Matthew's Gospel, 19: 13-15, the account of their bringing young children to Jesus, and talked to them in a very interesting and appropriate manner, but I am not sure that he secured a very undivided attention from his youthful audience; and at the close of his address, when he invited us to unite with him in prayer, and old Nee-Boo-Boo informed the children that they were to follow our example of kneeling down, a shout of childish laughter rung through the apartment, at the novelty of the idea, which required her utmost efforts to silence. When I left the place, she followed me to say the children did not yet understand doctrinal customs, but she meant to instruct them in them herself.

The course of instruction I determined to adopt, was in accordance with our kind Bishop's counsel. His plan commended itself to my own judgment, and my confidence in his experience and interest in the matter were very great. I have not yet met with any other foreigner who has found so ready an entrance to the Chinese heart as he has. They almost invariably understand every word he addresses to them, not only because he speaks their language remarkably well, but because they wish to understand. They can be most amusingly dull, when either the thing said or the speaker is not agreeable to them.

Mode of Instruction.

The mode of teaching in Chinese schools, as doubtless you are aware, is to exercise the memory at the expense of every other faculty, and oftentimes a child who would be able to repeat to you a whole book full of words, would stare stupidly at you if you endeavored to induce him to draw one rational idea from such a mass. To remedy this, we proposed to make reading and committing to memory entirely distinct processes, as in foreign schools. I found at first considerable difficulty in carrying out this plan, but persevered, and after a little while they gradually and easily fell into my way. When the children found themselves reading with some facility, they thought it so much easier than to "ba," as they call committing to memory, that they were disposed, if I would have suffered it, not to "ba" anything.

The first book put into their hands was an elementary primer, called the Yeur Yak, or book of Juvenile Instructions, prepared by the Bishop. It contained the Creed, the Ten Commandments, the Lord's Prayer, and the 'Duty towards God, and duty towards my Neighbor,' from the Church Catechism. The summary of their duty to God the Chinese, as heathen, would naturally not appreciate; but I have often been surprised and

gratified at their warm expressions of admiration of that of their duty to their neighbor, from such passers by as would step in while the children were reciting and being questioned.

Having carried them successfully through the Year Yak, the Gospel of St. Matthew was put into their hands as a reading book, and a Catechism on the Creed, to commit to memory. Whenever I was able to be with them in the morning, I would make the teacher read to them some account of the Creation, the Fall, and such like subjects, until they had acquired such a knowledge of them as was necessary to render their studies intelligible.

Division of Time.

The morning hours, from nine to twelve, they were required to devote to their books; from two to half past four, to needlework, or making their own garments, when they had any to make. Saturday they had half a day's intermission which they were expected to employ in washing their clothes, that they might present a neat and cleanly appearance in Chapel at nine o'clock on Sunday morning, where they formed a portion of our congregation. After church they would go to school and prepare a lesson for the afternoon. At four o'clock I generally catechised them. Mr. Tong would question them as to what they remembered of the morning sermon, make them a suitable address, and close the duties of the day with prayer.

A Common Sunday Scene.

Often on my way to the school Sunday afternoon, as I observed women seated in their houses at their needlework, or outside, washing, and the people generally about their usual avocations, I realize that this was indeed dwelling in a heathen land, and I almost invariably stopped and remonstrated with them. They would answer politely, and generally lay aside their work until I was out of sight; how much longer I cannot say. Once, observing a cabinet maker, who constantly did jobs for us, with his shop open and hard at work, I reminded him that he had sent his son to school to learn the doctrine of Christ, and now he was letting him and all his neighbors see, that he did not truly believe it himself. "Augh! augh!" he emphatically replied, and immediately, in the most respectful manner, put up his work. When I returned I had the satisfaction of seeing his whole establishment wear quite a Sabbath aspect, and he in front of his house apparently enjoying his rest. A prayer for a blessing upon him ascended from the heart of his Christian friend. At such times the women would often collect about me, and question me concerning our religion. I would answer them to the best of my ability, and urge upon them an attendance at church, but they were full of excuses. To meet some of them I proposed that they should come to my school-room every Sunday afternoon, and receive instruction from

Mr. Tong. He very readily entered into my plan, and purposed preparing a series of lectures on the elementary principles of the Christian religion.

The first Sunday we had a good many auditors, but the next, finding the room empty, I proposed to Nee-Boo-Boo to accompany me to the neighbors' houses, that I might remind them that it was Sunday, and the hour for service. By this means we collected quite a respectable little audience of women, and I was very much pleased with Mr. Tong's address to them.

Disrelish for the Truth.

The following week Nee-Boo-Boo came to inform me that her neighbors were very much displeased with her for going with me to invite them to service. They did not want to be so impolite as to refuse the foreign lady, when she came herself to ask them; but they did not like the doctrine. However that may have been, my efforts to do them good in this way, met with so little encouragement that they soon ceased. However, they were perhaps the means of gaining me a good share of good will in that neighborhood, for whether they liked to hear the voice of wisdom when she cried unto them, or not, they evidently felt pleased at the interest taken in them.

When we turn heart-sick from our ineffectual efforts to benefit adults, our eyes rest with an intenser interest upon our schools, and our hearts find refreshment in the promise, "Train up a child in the way he should go, and when he is old he will not depart from it."

Examination.

Last week, as the Chinese New Year was drawing near, the Bishop proposed to examine our schools. The afternoon of Wednesday was fixed on for mine. Such of the scholars as had been most steady in their attendance during the year were able to read the Gospel of St. Matthew very well, and to recite correctly three excellent Catechisms on the Creed, on the Ten Commandments, and on the Lord's Prayer and Sacraments.

I have never met with a more admirable form of instruction than these Catechisms. A complete summary of Christian doctrine, expressed in as simple language as possible, they have aided me in my work more than I can tell. If the Bishop had done nothing since he came here but prepare them, I should have thought that well worth coming for. They have quite a fame out here. When at Hong Kong, I was enquiring about their school books, and they spoke in very high terms of Bishop Boone's Catechisms as about the best books that had been put out in Chinese, for school use. Our brethren of other denominations have remarked, that whenever individuals have fallen into their hands, who have received instruction in our Mission, they have evinced a remarkably clear and intelligent understanding of the principles of the Gospel.

Recess.

As Wednesday, the 6th of February, is the Chinese New Year, I closed my school to-day, until the tenth of the first month, when I shall hope to renew my interesting charge.

Before the children were dismissed, Mr. Wong made them a very nice address. He must have been forcibly struck with the change wrought in them during the past year. They gave him an earnest and intelligent attention, and departed themselves very reverently, while the voice of the good man ascended, in simple and eloquent prayer, for them.

My little teacher seemed rather sad at parting with her school, for I had previously informed her that I should need a man the next year to take charge of it. She has been very pains-taking and successful in the past, and I am quite sorry to give her up; but she has taught the children almost as much as she is capable of teaching them, and I hope for a much greater advance in knowledge for them in another year.

I hope our Leesburgh friends will be gratified with the result, so far, of their day school; and next year, if our Heavenly Father should bless us, I shall hope to cheer them, and the dear children of Trinity Sunday School, Washington, and other kind friends, who, in the past year, have aided them in this labor of love, with further details of its prosperity. And now, Dear Sir, with sincere Christian regard,

I remain, truly your friend,

C. J.

INTELLIGENCE.

AFRICA.

BISHOP PAYNE, in the following extracts from a recent letter, has reference to the financial difficulties of last year. May we not hope that the result to which he looked when penning it, has been in some measure reached?

“If God, having humbled our Church, shall be pleased to employ it even as one of the smallest divisions of the Church Militant, the pecuniary embarrassments which troubled your Committee and your Missions shall be temporary; and because Christ ever enlarges his work, we, as workers together with him, must enlarge also. Indeed, in our embarrassments, the Word of God, which cannot be bound, as you will find by our recent reports, has grown and does grow.”

TOKENS OF GOD'S BLESSING.

“ My report to the Board of Missions, and to the General Convention, which will soon be made, cannot but conspire with causes elsewhere at work to increase the Missionary interest, which, I trust ere this, has begun a new life in the Church.— Surely, if the constant increasing propagation of the blessed gospel amidst sickness and death; the enlarging numbers and influence of schools; the multiplication of African Ministers, and Teachers and Catechists animated by the living, loving, outgoing, and aggressive spirit of the Master, and the gathering of precious souls into the fold of Christ, are proofs that God is with us—are calls to the faithful to be co-workers with Him, we have these tokens and motives in our midst. Your missionaries thank God and take courage.

GREAT NEED OF LABORERS.

“ We never more felt the need of laborers from the Lord, in this field. Brother Scott and wife away—Miss Alley very feeble—our dear Mrs. Hoffman and Mrs. Payne the same—Miss Ball in very wretched health, and myself, generally so much favored, have been suffering for two weeks, as I am while writing this, from fever. *Oh ! how our hearts pray to the Lord of the harvest to send forth more laborers into his harvest.*

MR. AND MRS. HOFFMAN.—The following letter from the Rev. Mr. Hoffman is of touching interest, and will start a tear to many an eye, and awaken in many hearts a tender sympathy. And this expression of fellowship will not be confined to those whose privilege it has been to know Mr. and Mrs. Hoffman personally—but the hearts of all will be touched when it is seen how these servants of the gracious Master, and how all the members of our Mission in Africa, are called to endure afflictions. The evidences of sincere devotion to their work should beget a more hearty zeal among ourselves, and call forth earnest prayers for abundant blessings upon them and the cause in which they are engaged :—

ORPHAN ASYLUM,
Cape Palmas, February 4th, 1856. }

MY DEAR BROTHER,—“I am in receipt of your letter of the 29th of September, by the “Mendi,” which touched here about six weeks since. A few days ago I wrote to Mr. Irving, not late enough however to tell him of our affliction in the loss of our dear little daughter Kate: to us most suddenly was she called away by Him, who loved her and took her to himself. She had been uncommonly well until within two days of her death, when she had fever apparently light as previous attacks; on the third day, however, in the afternoon, she was taken with spasms, which continued till half past 10 o'clock at night, when her spirit was released, and joined the redeemed ones in the Heavenly Kingdom.

She was buried on Saturday, at Mount Vaughan; Brother Rambo and Mr. Gibson performed the service. The Bishop was too unwell to come up. Though our little one was each day more precious to us, my dear wife bears up wonderfully under the trial. She herself is exceedingly unwell; a severe cold, taken three months since, has settled on her breast, and she has a cough, and other symptoms, which cause me to fear she is about to follow her dear sister by the same way to the celestial city. She is cheerful and resigned to God's holy will. She is scarce able now to leave her bed without assistance. Miss Alley is with us, and has the care of the children, eighteen in number. Miss A. is one of the most active and efficient persons, and is very faithful in her care of the children. Her health, however, is not good; besides a cough, she has recently been suffering from chills and fever. Notwithstanding them, she has omitted no duty, and keeps about her work very faithfully.

The Bishop has, for a fortnight, been suffering also from chills and fever. He is anxiously waiting an opportunity to go to the windward. Miss Ball accompanies him, if passage can be obtained. She goes for her health. Mrs. Payne and Miss Williford, you know, are never very strong; so you may

imagine the general state of health among us. God graciously spares me, how long I know not.

Additional Laborers Greatly Needed.

If the Mission is to be sustained, we need, and speedily need, efficient helpers. On the departure of the Bishop I shall be left here alone. Fishtown and Rocktown are vacant, while at Cavalla and here, there is more than a single missionary can do. It is true, the Bishop has the native deacon, Jones, at Cavalla, and here is the Rev. Mr. Gibson; but they are not sufficient for the work when we are sick or disabled. We have been looking anxiously for Brother Holcomb, and still expect him; and is there no prospect of others to follow him? If funds are low, we are likely, I fear, from loss of laborers, to have our expenses diminished. I learn from a note from Cavalla, that Miss Ball's health is such, as to make it necessary for her to return to America in the "Mendi." The Bishop and Brother Rambo will probably get passage in the vessel now in harbor, and sail the latter part of the week.

RETURN OF REV. MR. RAMBO TO BUCHANAN, BASSA COVE.

Rev. Mr. Rambo, immediately after the death of Mrs. Rambo, in November last, being quite feeble in health, went to Monrovia, and thence to Cape Palmas, to recruit. The last English mail brought a letter from him, from which it will be seen that he has returned to his post.

Extract from Mr. Rambo's Letter.

BUCHANAN, BASSA COVE, March 6, 1856.

DEAR BROTHER:—Your favor of Dec. 18th was awaiting me here when I arrived, two days since.

Thank God, my health is quite re-established. My home seems no more such, however! There is not one soul near me, since my dear wife has gone, with whom I can hold free, brotherly intercourse. I shall, so soon as I can, go forth twice a week, in two different directions, from two to six miles distant, to preach to the scattered Bassas. If I only can find

two souls in each of the scattered little villages, I will go and tell them of Jesus, the Saviour of sinners. I hope to report favorably of my health in the midst of these labors; but you should be made aware that my journeyings here, in various directions, will lead me most of the time through mangrove and other swamps. I shall have to travel much in a canoe. I thank God for His merciful providence in all my many missionary travels heretofore; I know I am still safe in His hands.

You will learn, ere this reaches you, that Brother Hoffman has buried (Feb. 2d), his babe, after one day's illness. Miss Ball returns home in ill health, in the "Mendi." Of the four ladies she leaves, Miss Williford is the only one who has tolerable health.

The Bishop had chills and fever daily when I left, the 10th ult. How much we are afflicted! *But there is light dispelling the gloom. Our labors are being blessed! The Lord be praised! More by the "Mendi," if I am spared.*

RETURN OF MISS BALL.—Several of the foregoing communications speak of the return of Miss Ball to this country, in consequence of failure of health. It is interesting to the Church to know something of the spirit of those who are engaged in the work of Foreign Missions, and we, therefore, add a portion of a private letter, to show *how the trial of a return to the United States is borne.*

CAVALLA, Feb. 5th, 1856.

Though I have not had a week's health since June, 1855, I have not allowed myself to think, for a moment, that I shall not get better here. Till a few weeks ago, when the Bishop, in his kindest and most sympathizing manner, told me he had been thinking much about me, and had come to the conclusion (with the ladies), that little permanent benefit would result from a voyage to Monrovia, and that I ought not to stay working and suffering so much, and advised me to reconcile myself to the idea of going home in the "Mendi." I felt the truth of what he said, but it was very hard to think of leaving my interesting work, just as I had become pretty well acquainted with the people, and, as a consequence, feeling daily more their wretched darkness and bondage; and longing more intensely, by the help of God, to lead them into the light which the Dayspring from on high brings to those sitting in darkness, and in the shadow of death, and to tell them of Him who can set the prisoner free from the chains of sin and superstition.

I think, if I know my heart, I could cheerfully *stay and die here*, if good could be accomplished by it; but I hope a few months' residence

<i>Birmingham</i> —St. James' Ch. S. S. for Orphan Asylum, Cape Palmas.....	20 00	
<i>Huntington</i> —St. Paul's Ch.....	3 00	
<i>Middle Haddam</i> —Christ Ch.....	6 00	36 00

New-York.

<i>Armenia</i> —St. Thomas, \$3 50 ; Miss Hitchcock for Af., \$1 ; a communicant, \$1, for Af.....	5 80	
<i>Fort Edward</i> —St. James' Ch.....	6 04	
<i>Moravia</i> —Mr. Dudley Loomis, for Africa.....	2 00	
<i>Lithgow</i> —St. Peters.....	2 10	
<i>New York</i> —Ch. of the Ascen- sion for Bread Fund, Athens, through Mrs. Bedell.....	100 00	
G. N. T.....	50 00	
Ch. of the Epiphany S. S., ed. of Hayward Jones, Af., \$20; for China, \$10.....	30 00	
Grace.....	350 00	
St. Mark's in the Bowery, \$15 31; S.S. for St. Mark's Ch., Af., \$2 94.....	18 25	
St. Paul's Chapel, \$67 75; previous cont., \$95; for Africa.....	162 75	
Mrs. B. C. C. Parker, Af.....	30 00	
Miss M. M. Maynard, for Mr. Keith's School, China, \$5; Miss Jay, for do., \$150; general, \$100.....	255 00	
Trinity Ch., for Africa, \$125 67; previous con., do., \$76 45c.....	202 12	
<i>Northumberland</i> —Mrs. Pickering.....	00 50	
<i>Piermont</i> —Christ Ch., by S. G. H. for Africa.....	1 00	
<i>Pleasant Valley</i> —St. Paul's.....	2 25	
<i>Rensselaerville</i> —Trinity.....	5 00	1222 81

Western New-York.

<i>Binghamton</i> —Christ Ch., Mrs. P. W. Waterman for China.....	10 00	
<i>Oxford</i> —From the three Misses Van Wagenen, annual cont. for ed. boy in Africa, named William H. Delancey.....	20 00	
<i>Rochester</i> —St. Luke's, for Af., \$60; F. M., gen., \$60.....	120 00	
<i>Utica</i> —Grace Ch., from a lady for ed. of a child in African Mission, per Rev. Mr. Bran- degee.....	10 00	160 00

New-Jersey.

<i>Camden</i> —St. Paul's Ch., for China, \$25; Af., \$15; gen. \$18.....	58 00	
<i>Mount Holly</i> —St. Andrew's Ch. Female Missionary Soc. for Africa \$6 75; gen. \$5.....	11 75	
<i>Red Bank</i> —Trinity Chapel.....	6 14	
<i>Shrewsbury</i> —Christ Ch.....	23 37	
<i>Trenton</i> —St. Michael's S. S.....	48 00	
St. Paul's S. S. for Africa.....	26 00	
<i>Newark</i> —Christ Ch. Eph. Col., \$5 30; S. S. off's Easter, \$3; Whitsunday, \$2.....	10 30	
St. John's Bap. Miss. Station	1 70	185 26

Pennsylvania.

<i>Chester</i> —St. Paul's S. S. for ed. in China, 5 day scholars—3 girls, 2 boys.....	15 00	
<i>Marcus Hook</i> —St. Martin's Ch.....	9 56	
<i>Montrose</i> —St. Paul's, \$12 50; S. School, \$7.....	19 50	
<i>New Milford</i> —St. Mark's S. S. for Af.....	10 00	
<i>Philadelphia</i> —Ch. of Epiphany, \$750, for support of Bp. and Mrs. Payne, Africa, and \$20 for education of boy in the African Miss., named S. H. Tyng.....	770 00	
St. Luke's S. S., China.....	25 00	
St. Paul's "J. W. Thomas," Scholarship, Africa, per Rev. Dr. Newton.....	20 00	
St. Peters.....	57 00	
St. Philip's Church, Ladies' For. Miss. Soc. for Africa and China.....	30 00	
<i>Phila. Germantown</i> —Christ Ch. S. S. for Mission under Mr. Hoffman, Af., \$40; for China, \$15.....	55 00	1011 06

Maryland.

<i>Charles Co.</i> —Durham Parish for Africa.....	20 00	
<i>Dorchester</i> —Dorchester Parish.....	3 00	
<i>Kent County</i> —Chester Parish S. School, for ed. of a native African.....	25 00	
St. Paul's Ch. for Africa.....	4 45	
<i>Washington, D. C.</i> —St. Alban's Ch. offering for For. Miss.....	5 00	
Trinity Ch. S. S., for Chi. and Af.....	100 00	
<i>Georgetown</i> —Christ Ch. S. S., for Rev. C. Keith, China, translation in Roman letters, \$50; do. ed. boy in Africa, to be named R't. Smith, \$36.....	86 00	243 45

Virginia.

<i>Amelia Co.</i> —Raleigh Par., from Rev. P. F. Berkley.....	18 00	
<i>Alexandria</i> —Christ Church, ad. St. Paul's, \$73; for Mrs. Hill's Industrial School, \$5.....	78 00	
<i>Lancaster</i> —Christ Ch. Parish.....	5 00	
<i>Norfolk</i> —Christ Ch. for Af \$100; Chi. \$50.....	150 00	
<i>Powhatan Co.</i> —Genito Parish.....	18 00	
<i>Richmond</i> —St. John's, for Af., \$32 50; Mrs. Mary G. Pros- ser, for Chi., \$5.....	37 50	
<i>Staunton</i> —M. C. Hanson.....	25 00	
<i>Smithfield</i> —Grace Ch., Af. and China.....	6 00	
<i>Lawrenceville</i> —St. Andrew's Ch. S. S.; \$4 25; from colored servants of cong., \$1 75....	6 00	353 50
<i>Mill Creek</i> —Christ Ch., Nor- bourne par., Chi. and Af....	5 00	
<i>Charlottesville</i> —Christ Church.....	365 18	743

North Carolina.

Morgantown—Grace Ch. ½.....	5 00	
Plymouth—Grace Ch.....	8 05	
Raleigh—Christ Ch., \$4; S. S., for ed in Africa, boy named R. S. Mason, \$16.....	20 00	
Scotland Neck—Trinity Ch.....	43 00	
Tarboro—Calvary Ch.....	40 00	
Rev. J. B. Cheshire, annual sub. for ed. boy in Africa.....	20 00	
Washington Co.—St. Luke's Ch.	1 00	137 05

South Carolina.

Beaufort—St. Helena Ch. Af....	56 54	
Charleston—Grace Ch., by mem- bers, for Cape Palmas Or- phan Asylum, \$15; H. P., for Miss Williford, Africa, on account of Jesse Lee, \$20..	35 00	
St. Michael's Ch., for Af. \$5; Chi. \$5; gen., \$32 94; S. S., for Africa, \$20.....	62 94	
Edisto—Church on Edisto, Af..	5 00	
John's Island—St. John's Ch., from a friend of Missions....	25 00	
United Parishes of St. Ste- phen's & Upper St. John's..	118 00	302 48

Georgia.

Augusta—Church of the Atone- ment, for Africa.....	9 32	
Savannah—Christ Ch., by Bp. Elliott, \$123; from S. S. for ed. of a child in Africa, \$25; do. ed. E. Neufville, A., \$20..	168 00	
St. John's Ch., for Af., \$50; gen., \$50.....	100 00	277 32

Mississippi.

Pass Christian—Trinity Parish, an. sub. \$27 50; collection, \$43 50; Young Ladies' Miss. Soc. in Seminary, \$69 75; of- ferings of children \$1 50....	142 25	
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Alabama.

Greensboro—St. Paul's. add'nal Af., \$25; gen. \$7.....	32 00	32 00
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Tennessee.

Knoxville—St. John's Ch. Chil- dren's Miss. Soc. for ed. of a Chinese child, \$10; colored S. S. Af., \$1.....	11 00	
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Louisiana.

New Orleans—St. Paul's, \$185; col. Miss. meeting, \$68.....	253 00	
Trinity Ch.....	100 00	353 00

Kentucky.

Elizabethtown—Christ Ch.....	3 00	
Hickman—St. Paul's, per Rev. N. N. Cowgill.....	7 00	10 00

Ohio.

Cincinnati—Christ Ch. S. S., for Africa.....	100 00	
Mount Vernon—St. Paul's Ch., Whitsunday collection.....	50 00	150 00

Michigan.

Grand Rapids—St. Mark's Eas- ter offering by a lady for Af., ½.....	13 33	
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Wisconsin.

Mineral Point—Delafield, Chs. Temple.....	5 00	
Nashotah Lakes—St. Sylvanus Parish, Af.....	12 00	17 00

Missouri.

Jefferson City—Grace Ch.....	10 00	
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Minnesota.

Stillwater—Rev. J. A. Russell..	6 10	
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Miscellaneous.

Rev. H. R. Scott, Africa....	250 00	
Total from April 20 to May 20, 1856.....	\$5,596 17	
Previously acknowledged.....	\$48,793 40	
Total Oct. 1, '55, to May 20, '56....	\$54,389 57	

* The Treasurer of the Foreign Committee acknowledges the receipt of a pair of gold earrings, to be disposed of and applied to Foreign Missions.